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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JUNE 3, 1837. NO. 825.---VOL. XVI.—NO. 22.

RELIGIOUS MISCELLANY.

TRAVELLING SKETCHES.—No. II.

[Further extracts from the correspondence of Rev. Mr Huntington.]

SYRACUSE, May 1, 1837.

Saturday morning the weather was fine, and I took my seat at 8 o'clock, in a railway car, for Utica—96 miles distant—(from Albany.) We were dragged by horses about a mile and a half, quite out of the city, though upon the rail-way track—2 strong horses to a car,—and there the horses were sent back, and all the cars attached to a single locomotive engine,—which, however, I thought was much larger than those used upon our eastern railways. * * We descended the inclined plane into the village of Schenectady, by means of a counterpoise of a car heavily loaded with stone, which ascended at the same rate that we descended. At the depot here, there is an immensely large building, which the train enters and departs from, where all the arrangements are completed. * * * Our course now lay across the Mohawk, and up the valley of this river, on its northern bank, to Little Falls. Beyond this point I can tell you but little about our route, as I had before this, indeed, become deeply interested in conversation with a person who disbelieves the Christian Revelation. I could not help observing many times, in the course of the morning, the excellence of the land, all along our way; equalling, I should think, the richest portions of the valley of the Connecticut; and sprinkled with Dutch farm-houses and villages, not remarkable either for thrift or neatness. * * * The scenery about Little Falls is extremely wild and, what is called, romantic. The valley of the Mohawk here narrows to a precipitous defile. The railroad runs along the northern bank, through some very deep passes cut in solid trap-rock. I barely caught a passing glimpse of the beautiful columnar masses of green-stone, separated by seams running in a perpendicular direction to a considerable height. I regret extremely that I had not leisure, at the time, to take a more deliberate and connected view of the *tout ensemble*; but, as already intimated, I was just then very much engaged in conversation with a very sensible and ingenious free-thinker, who, with his wife and two children, were on their way to Utica, where he was going to settle as a grocer. Finding that our Savior's miracles were what chiefly stumbled him, I asked him whether there was any thing absurd in the supposition, that the Almighty should for good reasons—though, perhaps not fully understood by us,—invest Jesus Christ with the faculty of manifesting his benevolence and power by performing those miracles of mercy, that are ascribed to him by the Evangelists? I suggested that what we call miracles, relate to our previous knowledge of the course of nature; and are not violations of this, but only the extraordinary efforts of divine power—its results—exhibited apart from the chain of means and causes by which they are brought about;—that to an ignorant native of the torrid zone, the formation of ice by means of a freezing mixture, might seem as much a miracle, as to us would be the raising of the dead to life. I dwelt upon the perfect competency of the apostles to testify to all the facts, whether miraculous or not, of the Gospel history;—all that was wanting to them being eyes and ears and common honesty. My friend excepted to Peter's character—his falsehood and profaneness in his denials &c. But obviously this could not affect his *general* character;—it is a solitary instance of defection on his part, and was amply atoned for by his subsequent fidelity. I also brought up Paley's strong point, that the disciples, in testifying to the facts of the Gospel history, went directly in the face of their temporal interests. He objected to the sabbath, as being a Jewish institution only. I maintained, on the other hand, that it had probably been observed from the creation of the world—and that though our Savior did not himself keep the Jewish sabbath, in the strictness of the formal zealots of his day, he did yet attend the synagogue on that day, and dispense both religious instruction and deeds of benevolence. I soon found, however, that he was familiar with all the common places of infidels; and, therefore, took him to a different ground. I pointed him to the morality of Jesus, which, he admitted, was unexceptionable;—and dwelt somewhat upon the purity of his precepts and the blamelessness and beneficence of his life. I told him that the strongest proof to my mind of the inspiration of Jesus, and the divinity of his religion, was not the miracles that he wrought, though I felt the most unwavering confidence, that the statements of the evangelists in respect to them were all substantially true;—but the power of Christianity to reform the vicious, to develope all the nobler sentiments of our nature, to support the afflicted, to cheer the last hours of life, and to hang the golden clouds of hope—nay, more—of a rational expectation—a well grounded assurance of immortality—around the dawning prospect of the world to come. Finally, I endeavored to convince him, that the best way to study the evidences of christianity, was to begin at once, and endeavor to lead a prayerful and religious life. 'If any man will do the will of God, he shall know of my doctrine.' Taking an affectionate leave of him, when he left the car at Utica, I slipped into his hand Worcester's Tract on Infidelity. His wife, who sat at the other end of the seat, with the younger of her children, cast many an anxious look towards us, during our conversation; and I thought she seemed to wish and mentally pray, that the arrows of conviction might reach his heart. When I reflected how, possibly, his generous nature may have been, at some period, buffeted by one form or another of religious error, I could not avoid being touched with pity and sympathy for him; nor can I now help recalling to mind 'the wormwood and the gall' of my own experience; and how I once, in a similar situation, took up the side of the argument that he did, and used much the same weapons. * * * On arriving at the depot in Utica, I was much pleased with the manner in which the baggage was disposed of, and the masters of line and packet boats, tavern keepers, and stage drivers, kept at bay, till the passengers could collect their baggage. There was a semi-circular enclosure of 20 or 30 yards extent, within which, towards the cars, none of the passengers were allowed to penetrate; and the baggage was taken out and piled in order, all around, against this enclosure. The passengers, who, of course, were eager to secure each his own, pressed around 2 or 3 deep, on the outside of the enclosure—and as fast as their trunks, &c. were presented, seized them, and dragged or carried them back to a raised platform, a few feet distant, which was thronged with draymen and hack-drivers, stage agents, masters of line and packet boats, runners, and so on; but none of whom were allowed to quit the platform. A *runner* is one who is employed to *run* about, here and there, and induce travellers to take passage on the particular line of canal boats, or stages which employs him; and otherwise, in all possible ways to promote the interests of such line, even though it be to the injury of other lines and companies. I am sorry to add that competition is so keen, that gross misrepresentations are often made. * * * The breach in the canal—(a few miles west of Utica,)—had been made only the day before—and yet there had already been collected upwards of a hundred boats, through which we had slowly to make our way. Sometimes we came to a dead halt. * * * Some of the people of these boats were quite unwilling to push them aside, in order to let us pass; and in some instances it required all our captain's address to induce them to give way. The assurance that he was going to meet some fifteen hundred weight of specie, was in the most difficult cases effectual—as this was destined to relieve the N. Y. money market. About 10 o'clock we debarked, and all, even the ladies, walked to where the other boat lay—some two miles distant. A wagon drawn by three horses took our baggage at two loads. On the way we saw the men and teams, that were at work, hauling earth to repair the bank of the canal, by the light of fires kindled upon the tow-path. * * * It was past midnight before we were already to proceed; and even after we had got *under weigh*, it was nearly day-light on Sunday morning before we had got through the crowd of canal boats, that had been stopped on their way from the West, on *this* side of the breach, just as those we passed the evening before had been stopped on their way from the East, on the other side. Of course, it was now manifest that we could not reach Syracuse before about noon. * * * The name of this boat was the Pilot—Captain Beman, I think. When the company became composed for the forenoon, I opened a package of tracts and laid a variety of them upon the two tables, where there seemed to be quite a dearth of reading matter. As it rained a little, and the cabin was made comfortable by a stove, which had been put up since breakfast, most of the passengers were below, and caught up the tracts with great avidity. I had some pleasant and edifying conversation with a Mr W. from the County of New London, Ct., whose views of religion appeared sober and rational. He knew that I was a preacher, and I held myself ready to preach on board, if the company had desired it. He was much pleased with a tract on apologies for neglecting religion—by Mr B., I think.

We reached Syracuse before noon. * * * I called at Mr W.'s house, to whom Mr B. had given me a letter, but found that he had not yet returned from meeting. Leaving the letter for him, I returned to look after some things I left on board the Pilot. Upon inquiry, I found Mr W., after the meeting had broken up, at the Syracuse House, near the Packet office, and was informed that Mr B's letter, written from Boston last Tuesday, had not yet come to hand. Of course, I had not been expected here, and no preparation had been made for our holding a meeting. It was now too late to procure a house to preach in. * * * The more I see party spirit in religion, the more I abominate it. I still adhere to my determination, to know nothing among Christians but 'Jesus Christ.' I have repeatedly been asked since I set out, of what denomination I am: to one inquirer, after my talk with —— I replied that I was endeavoring to be a disciple of Christ, and would acknowledge no other name than his in religion. To another, my answer was, that I belonged to 'the sect of the Nazarenes.'

I met with a very courteous reception from Mr W., who is a native of Amherst, N. H.—and dined at his house, having determined to spend the rest of the Sabbath here, even though I should not be invited to preach. It was sad to see so many people strolling up and down the canal, merely to amuse themselves—to witness so little respect for the day of sacred rest—to see so many of the young playing up and down the streets—to observe all the groceries open along the canal—and to remark the amount of low dissipation in the taverns and tippling houses. My 'spirit was stirred in me,' as Paul's was at Athens, and I wanted to get upon one of the bridges and preach to them upon the duty of respecting our religious institutions. We went to Mr A.'s the Presbyterian, and heard a very good discourse from him, upon the religious instruction of the young. In the evening I heard a Methodist preacher, quite an able man too. The peculiarity here was, that the singing came immediately after the sermon. I noticed, both here and at the Presbyterian meeting, that the congregation uniformly stood during the singing—and sat (leaning forward) during prayer; which I am told is the usual practice in this part of the country, and indeed throughout the West. * * *

Syracuse is a place of great importance. The canal forks here to go to Oswego, and the railway from Utica to Rochester is to run through this place.

4 P. M.—I shall go on to Weedsport on board the same boat, that I started from Utica upon; because the packet boat will not start from here till late this evening. There, I shall take the packet boat, and reach Buffalo, probably Thursday. The first steamboat from that port advertises to sail on the 8th inst.; so that I shall probably be in B., next Sunday.

I am impatient to be on missionary ground in Illinois; but, indeed, I have not been upon an inch of ground since I left you, that I have not found to be sufficient missionary ground, to exercise greater abilities than those of your humble and obedient fellow-laborer in the faith and fellowship of the gospel. W. P. H.

Mr Windham.—In Mr Amyot's 'Account of the Life of the late Mr Windham,' prefixed to the edition of that gentleman's speeches in parliament, is the following anecdote:

Nothing, says Mr Amyot, so highly offended him, as any careless or irreverent use of the name of the Creator. I remember, that on reading a letter addressed to him, in which the words, 'My God!' had been made use of on a light occasion, he hastily snatched a pen, and before he would finish the letter, blotted out the misplaced exclamation.

FOR THE REGISTER AND OBSERVER.

PUBLIC INSTRUCTION.

This is the title of a brief abstract of Cousin's Report of the Prussian system of Popular Education. It was made with the design that all which is valuable in that report should be made known to the American public in a cheap form. To the abstract are added some speculations upon the true function and proper instrument, of popular education, from which the following passage is extracted.

Mrs Austin the English translator of Cousin's report believes that in England a great fault is committed in the offering of selfish motives, of false ambition, to young persons; we wish that we in America were free from this error. The selfish principle in human hearts is strong enough in itself, without being commended and praised as a salutary incentive to intellectual labor. Truth, for its own sake, wisdom, because its ways are pleasantness; benevolence, because it gives and gains the greatest good; a feeling of brotherly kindness and of public spirit, are the influences which that admirable writer commends to be infused into the preceptive and practical parts of popular education. In this country, in entire opposition to this liberal and safe course, the visiters of schools often address the most selfish and deceptive motives to boys, as inducements to diligence and perseverance. 'You have heard,' sometimes say these counsellors, 'of the wise Franklin who became one of the chief men of this nation; a minister from our government to Europe, who lived and died, honored and admired by all who knew or heard of him. This man was a mechanic—a printer; but by means of his industry, and fidelity in whatever he undertook, by the information of all kinds with which he stored his mind, he rose to this extraordinary eminence among his fellow citizens. You have heard also of the good Roger Sherman, of Connecticut; of his independence and honesty; his excellent understanding and judgment. He was bred a *shoemaker*. But he was not destined to spend his days at the last. His superior mind, and correct notions of politics, obtained for him the honor to aid in the public councils; to attain to many dignified places; to stand high in the esteem of the greatest men in the land. These examples are set before you that you may do likewise; that you may be as well informed and as faithful as these honorable persons, and that you may secure to yourselves equal advantages. And if you should resemble these great men, what is to hinder you from being as *fortunate* as they were; as much distinguished? How many of the *richest* men in this country; the greatest merchants and lawyers in it, have been *poor boys!* There is nothing to prevent you from following their examples, and attaining to their *good fortune*. It is to be hoped that you will not forget this truth, that you will not neglect your opportunities, and come short of their success in the world.' Such is esteemed by many to be a very sensible lecture.

Now it must occur to every sound mind that this is false in principle. If all the printers in Franklin's time, or one tenth of them, had resembled him in all points of sufficiency for public duties; and if all the shoemakers, or any number of them, in Connecticut, had been as wise as Mr Sherman, there was but one mission for the printers, and one seat in congress for the shoemakers. And though the merit of all had been exactly the same, the reward of that merit, did it really consist in power or place, could not possibly be accorded to all. Printing is more in request than diplomacy, and shoes are more needed than legislation, that is, a certain sort of want is more generally felt and acknowledged, more imperious in its demands, than another class of wants in the community. A very few persons indeed, relatively to the whole, can supply the rarer want; and a very large number are absolutely necessary to supply the daily, physical, and outward need of society. The common provisions of education, and the common chance of success in life, must be for the latter chiefly in their original vocation. So few are the high places of earth; and young persons are so quick sighted in perceiving 'that which is set on a hill;' and so very ready of their own accord to explore the upward path, how hard soever to climb, that it is more just, and more judicious, to set before children rational and probable views of future life than the stimulants of a vain and deceitful ambition; ambition, which often makes them self-seeking, encroaching, and vain-glorious, prematurely, and too often leaves them in the end without any moral correction in the mind, a prey to the bitterest disappointment.'

It is belived that this little work offers some valuable information upon the subject of popular education, and on this account it is commended to all those who are concerned in it in any way. The abstract is made with much judgment and the original speculations which are added to it contain many important facts and reflections; and are written in a style, of whose persuasive facility, the above extract is no more than a fair sample. 'Public Instruction' is for sale by MUNROE & Co. Washington st.

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

FIRST COLLECTION.

4. *The Child of Compassion.*

When the Almighty was about to create man, he assembled the highest angels around him in council.

'Create him not,' said the angel of *Justice*. He will be unjust to his brethren, and treat his inferiors hardly and cruelly.'

'Create him not!' said the angel of Peace. 'He will defile the earth with human blood; the first born of the race will murder his brother.'

'The sanctuary will he defile with lies,' said the angel of Truth, 'although thou dost stamp him with thine own image; with the soul of truth, upon his brow.'

Thus were they speaking, when Compassion, the youngest, loveliest child of the Eternal Father advanced to his throne and bent his knee. 'Form him,' said he, 'Father, in thine own image, a favorite of thy goodness. When all thy servants forsake him, I will seek him, and living will stand by him, and convert his faults themselves to good. The heart of the weak I will make sympathetic, and bow it down to pity those that are weaker. When he wanders from Peace and Truth, when he offends against Justice and Equity, then the consequences of his error shall lead him back, and make him better with Love.'

The Father of men formed man; a frail and weak creature, but in the midst of his frailties, a pupil of his Goodness—the son of Compassion. The son of a Love, which never forsakes him, is always improving him.

Remember thine origin, man, when thou art hard and unjust. Of all the attributes of God it is Compassion which has chosen thee to Life; and when thou art living it is only Mercy and Love which offer thee the mother's breast.

5. *The form of Man.*

The Creator descended and all his angels, the Princes of the Elements, to look at his work.

He called to the dust. The dust flew together from all parts of the earth; the angel of the earth said, 'this figure will be a mortal creature wherever it lives upon the earth, for earth it is and must return to earth.'

He called the heavenly cloud; it moistened the dust. Then the clay turned itself around, and vaulted itself into vessels and chambers. And the angel of the water said, 'thou wilt need food, thou creature of dust; hunger and thirst will be the impellers of thy life.'

Within, veins and channels formed themselves; without, the various limbs; and the angel of the Living spoke. 'By various desires wilt thou be overthrown; thou fine and curiously wrought figure, the Love of thy race will draw and drive thee.'

Then *Jehovah* advanced to him with his daughters, *Love* and *Wisdom*. Like a father he raised him up, and, in a kiss gave him his immortal breath. Lofty stood up man and looked friendly around.

'Behold,' said the Creator, 'all the plants of the earth, all the beasts of the field have I given thee; thy father land, the whole earth is thine, that thou may'st govern it. But thou thyself art mine, thy breath is mine; I shall take it back again from thee when thy time comes.'

The daughters of God, *Love* and *Wisdom* remained with him—the new God of earth. They instructed him, taught him to know herbs and beasts; they spoke with him as his playmates, and their delight was with the children of men.

Thus man lives out his time below, then he sinks and gives back his body to the elements from which it came; but his spirit returns to God, who gave him his own breath in that paternal kiss.

6. *The Vine.*

On the day of creation the trees boasted with one another, each exulting in itself. 'Me hath the Lord planted,' said the lofty Cedar. 'Firmness and Perfume, Duration and Strength, hath he united in me.' 'The favor of Jehovah has appointed me for a blessing!' said the shady Palm, 'Utility and Beauty hath he wedded to me!' The Appletree said, 'Like a Bridegroom among the youths do I stand among the trees of Paradise.' And the Myrtle spoke, 'Like the Rose among the thorns, stand I among my sisters, in the lowest thicket.'

Thus all boasted themselves; the Olive and the Figtree even the Pinetree and the Fir boasted of themselves.

The Vine alone was silent and shrank down to the ground. 'To me,' said he to himself, 'all seems denied. Pole and branch, flower and fruit; but as I am so will I hope and expect.' He sank down and his boughs wept.

Not long did he wait and weep; for lo, the divinity of the earth, friendly man came up to him. He saw a feeble growth, a plaything of the air, which sank beneath its own weight and needed assistance. Kindly, he raised it up, and secured the tender tree with its own foliage. More gaily now the air plays among its boughs, the glow of the sun penetrates its hard and flourishing clusters, preparing within them the sweet juice, the drink for Gods and men.

Soon, adorned with rich clusters, the Vine bowdown to its master, and he tasted its quickening juice, and named it his friend. The haughty trees now envy the pliant shoot; for many of themselves stand already fruitless; while the Vine rejoices in his slender form and in his patient hopes.

Therefore his juice still rejoices the heart of man, restores the dejected spirits, and revives the afflicted.

Despair not, forsaken one, but patiently persevere. In invisible channels flows the sweetest juice; the feeble branch bears inspiration and transport.

CHURCHES IN LONDON.

By a statistical account of the British metropolis, it appears the classification of houses of worship is as follows,

129	Episcopal	Churches,
2	"	Cathedrals,
64	Episcopal	Chapels,
84	Congregational	"
9	Presbyterian	Churches,
48	Baptist	"
14	Wesleyan Methodist	"
4	Whitfield "	"
9	Unitarian	"
15	Roman Catholic	"
6	Quaker	"
1	Armenian	"
1	Danish	"
2	Dutch	"
5	French	"
7	German	"
1	Swiss	"
1	Swedish	"
1	Huntingtonian	"
3	Lady Huntington	"
1	Moravian	"
5	Swedenborgian	"
1	Sandemanian	"
2	Freethinkers	"
6	Jewish Synagogues.	

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The London churches accommodate from 1300 to 2000 persons each. The oldest is St. Saviour's, which was built before the Conquest. Westminster Abbey, exclusive of Henry VI's chapel is 416 feet long and 203 feet broad at the transept; height of the tower, 225 feet. This Abbey is about being restored. St. Paul's Cathedral is 500 feet long, 282 feet broad, and 404 feet high from the vaults to the top of the Cross. It covers 2 acres, 16 perches, and 70 feet—and cost, in federal money, six millions seven hundred and fifty thousand dollars.—*Gospel Publisher.*

THE MODERN ELOQUENCE OF THE PULPIT,

Too often conveys the impression, not that the words have been used to explain the matter, but that the matter has been dragged forward to introduce the words. The best style, as Coleridge has remarked, is that which forces us to think of the subject, without paying attention to the particular phrases in which it is clothed. The true excellence of style is to make us feel that words are absorbed in things; and to leave upon the mind a strong impression of the sense and tenor of reasoning, rather than a broken and piecemeal recollection of particular expressions and images. The result on the contrary, if not the intention, of too much pulpit oratory, is to fill the ear with a multitude of grand terms and bewilder the fancy with a crowd of tropes; while it is comparatively ineffectual in stamping the general argument or exhortation upon the understanding. It is not the steady prosecution of an important topic, half so much as a collection of fine bits: putting us in mind of Sir Robert Peel's happy description, at the Merchant Tailors' dinner, of what he calls, 'that elaborate concatenation of phrases which is sometimes called eloquence, in which you have the smallest possible quantity of common sense, enveloped in the greatest multitude of equivocal words.'

In truth, if the distinctive feature of the favorite style could be expressed in one word, that one word should be amplification. We do not mean the amplification like that of Barrow, or Jeremy Taylor, which consists in the multitude of ideas and ingenious illustrations, arising from the affluent fertility of an exuberant fancy; but the mere amplification of words and sounds. Thus, the great size of a thing is 'the gigantic amplitude of its colossal dimensions;' and the whole race of the Tudor family of words,—if we may borrow an execrable pun—such as amplitude, altitude, plenitude, latitude—and well might we add, *plattitude*,—is in especial request, together with all others which are grandiloquent and polysyllabic, puffing themselves out like the frog in the fable.

These faults we conceive are inevitably aggravated by the custom of extemporaneous preaching which we have already examined. When a clergyman preaches without notes, or principally, if not entirely at the inspiration of the moment, to follow up a logical argument, or to do justice to any particular subject of doctrine or obligation, becomes a task of peculiar difficulty, which only the highest minds can overcome. The obvious resource, therefore, is to run into general declamation; to slip more and more,—unconsciously, perhaps, and by almost imperceptible degrees,—into an eternal iteration of the same ideas, and the same phrases. Then comes, as we have already said, the addition of a turgid swelling kind of eloquence, which seems to increase upon us day by day; while all its drafts upon applause and popularity, are duly honored. We mean the measureless expansion of a few obvious and almost threadbare notions. A single example may explain our meaning. A writer, or speaker, with a bold and common style, might say, '*no man ever thought so.*' But, observe the modern process of indefinite circumlocution. First it is, 'no man alive;' then, 'no human being under heaven,' then, 'no human being who lives and breathes under the canopy of the skies;' then, 'no sentient, intelligent, rational, accountable, immortal being, who inhales the gladsome breath of human existence,'—or, perhaps, 'who plods his weary way through this howling wilderness of earth, under the azure vault of the empyreal canopy,'—and so on '*ad infinitum.*' In the same way, 'has ever thought so,' comes out as, 'has ever entertained the shadow of such an imagination in the caverned, chambered and curtained recesses of the inmost mind.' But, really, our specimen is very poor. We are mere tyros in the art.

A man need only correct himself with the same rigor that he reprehends others: and excuse others with the same indulgence that he shows to himself.

MOUNT SINAI.

From 'Incidents of travel in Egypt, Arabia, &c. by an American.'

* * * At eight o'clock I was breakfasting; the superior was again at my side, offering all that the convent could give, and urging me to stay a month, a fortnight, a week, at least to spend that day with him, and repose myself after the fatigue of my journey, but from the door of the little room in which I sat I saw the holy mountain, and I longed to stand on its lofty summit. Though feeble and far from well, I felt the blood of health again coursing in my veins, and congratulated myself that I was not so hackneyed in feeling as I had once supposed. I found, and I was happy to find, for the prospective employment of my farther journey, that the first tangible monument in the history of the Bible, the first spot that could be called holy ground, raised in me feelings that had not been awakened by the most classic ground of Italy and Greece, or the proudest monuments of the arts in Egypt.

* * * Continuing our ascent, the old monk still leading the way, in about a quarter of an hour we came to the table of rock standing boldly out, and running down, almost perpendicularly, an immense distance to the valley. I was expecting another monkish legend, and my heart thrilled when the monk told me that this was the top of the hill on which Moses had sat during the battle of the Israelites and the Amalekites, while Aaron and Hur supported his uplifted hands, until the sun went down upon the victorious arms of his people. From the height I could see, clearly and distinctly, every part of the battle-ground, and the whole vale of Rephidim and the mountains beyond; and Moses, while on this spot, must have been visible to the contending armies from every part of the field on which they were engaged.

* * * I stand on the very peak of Sinai where Moses stood when he talked with the Almighty. Can it be, or is it a mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid thunder and lightning, and a fearful quaking of the mountains, the Almighty gave to his chosen people, the precious tables of his law, those rules of infinite wisdom and goodness which, to this day, best teach man his duty towards his God, his neighbor, and himself?

The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of the tower of Babel, the mountains of Ararat, and many of the most interesting places in the Holy Land; but of Sinai there is no doubt. This is the holy mountain: and among all the stupendous works of Nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it; upon the bold scenery of Sicily, and the distant mountains of Cabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half-recovered cities at its foot; but they are nothing compared with the terrific solitude and bleak majesty of Sinai. An observing traveller has well called it 'a perfect sea of desolation.' Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies, while the crumbling masses of granite all around, and the distant view of the Syrian desert, with its boundless waste of sands form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.

The level surface of the very top or pinnacle is about sixteen feet square. At one end is a single rock about twenty feet high, on which, as said the monk, the spirit of God descended, while in the crevice beneath his favored servant received the tables of the law. There, on the same spot where they were given, I opened the sacred book in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer, and receiving them more directly from the Deity himself.

SUNDAY SCHOOL FESTIVAL.

At Sunderland, (England,) during the races.

Several ministers and friends, connected with the different religious societies in Sunderland, deeply regretting the introduction of horse races into the borough, resolved on holding a series of religious services in the open air during the race days, for the purpose of collecting together a multitude of persons, and especially the rising generation; and thus prevent them from witnessing the scenes of wickedness so common on such occasions, than which nothing is more calculated to corrupt the mind, and blight and destroy the influence of religious instruction.

In pursuance of this object, on the 28th of June, 1836, and the two following days, nearly the whole of the children of the several Sabbath schools were collected together, and presented one of the most interesting and imposing scenes ever witnessed in this town.

The children, with their teachers, met at their respective schools, and, about one o'clock, assembled in Nicholson street, whence they marched in regular procession, four abreast, through the High street, carrying appropriate banners, and singing suitable hymns. On arriving at Bridge street, they were joined by the schools from Monkwearmouth. The scene now presented was wholly delightful. The long line of children, amounting to between five and six thousand, and the dense crowd of persons who had collected as the procession moved through the streets, together with the singing of so many young persons, produced a most powerful and thrilling effect. The procession moved onward to a field in the Mill lane, about a mile from the town, where the children and adults were divided into different companies, and addressed by ministers of different denominations; after which the children were marched round the field by their respective superintendents and teach-

ers, and employed in singing hymns, praying, &c.; and the people were engaged listening to the addresses. The hustings were so arranged, that six speakers were engaged at the same time, addressing different groups of persons without any interruption. Between five and six o'clock the services were closed, and the children marched back in the same order as they came.

On the second and third days the children were again assembled and proceeded to the field in the same manner as on the first day. The interest excited on that occasion brought out an increased number of persons; and from ten to twelve thousand individuals, besides the children were present. A greater number of banners were displayed, some of which were very splendid, and bearing appropriate and striking mottoes. The procession was headed by a large one, bearing the inscription, to which every heart must have responded,—'Is not this a glorious sight?' On another was seen the benevolent wish of George III., so highly characteristic of his paternal fondness for his people,—'I hope the day is not far distant, when every child in my dominions will be able to read the Bible;' and on another, 'Suffer little children to come unto me, and forbid them not.'

On the last day, after the children had been addressed, they were arranged in rows, within a large area, fenced off, for the purpose of taking tea together; but owing to a sudden change in the weather, whilst they were being arranged, the teachers were not able to accomplish this pleasing part of their contemplated duty, and the children were therefore each supplied with a bun, and then returned to town.

The promoters of this interesting festival have been highly gratified at the result of their labors on the public mind: and hope that the drunkenness, fighting, and deaths, which have occurred within the last two years, will not be without their effect on those who were employed in getting up the races; and they are persuaded, that the union and co-operation of Christians; the large portion of truth published; with the interest of the children, and the approbation of the observing public, will prepare the neighborhood for similar meetings on many future occasions; and thus be the means, eventually, of putting an end altogether to so great an evil as the races.

FOR THE REGISTER AND OBSERVER.

MINISTRY OF JESUS CHRIST.

This little volume supplies, what has long been considered a *desideratum* by many a humble and many a learned Christian. It is a life, or biography of the Savior *harmonized* from the four Gospels. It gives us in the unadulterated and unaltered language of Scripture a connected account of the actions, teachings and sufferings of Jesus Christ from the time of his birth to the period of his ascension. In the Gospels, as all are aware, the events of his life are given without much if any, reference to the order in which they occurred; and though from reading the four Gospels we obtain all that is recorded of his life, yet the impression which is left on the mind does not present his character as a perfect whole. The separate events, and the various precepts and doctrines which they record, leave their traces upon the memory, but not with that vividness and order, which are so necessary to a lasting impression on the heart, and a ready recurrence and easy recollection of them which it is so desirable to the devout and sympathising Christian in regard to this all-absorbing character.

This volume, prepared with great judgdment by Rev. T. B. Fox, removes the difficulty. It brings together all the disjoined parts, and without the repetitions of the four, it forms from them all a connected whole; so that we can now read the life of our Savior in the same order, and with the same delight, and of course, with infinitely greater pleasure and improvement, that we can the lives of other less distinguished individuals which have been written from time to time for our edification and instruction.

This book is peculiarly adapted to the Sunday School and families. The young are always pleased with Biography; and when they shall be enabled by the aid of this publication to see the beauty of theSavior's character drawn out before them in all its simplicity and grandeur from the cradle to the cross—from his Advent to his Ascension, we are persuaded that the impression made will be deep and lasting beyond anything which has been witnessed from the form in which it has heretofore been displayed to them. Let Sunday Schools and families then introduce this manual for the study and improvement of their children, and we cannot doubt, that the example it presents will sink deep into their hearts, and shine out with greater fervor hereafter in their lives and conversation. P.

FOR THE REGISTER AND OBSERVER.

NOTES OF AN INVALID.—NO 1.

Reader, I hold before you a retrospective mirror, in which I would invite your notice to the image of one to whom I would introduce you.

His life is in its spring-time. He has just commenced his college course. The world has opened brightly before him with many a charming prospect, courting his ambition, and affections,—while his friends are bearing him proudly onward upon the wings of their flattering hopes.

Since a babe, he has had no knowledge of any paternal care; but a noble mother has trained his mind to unbiased and lofty views, by the disinterested and pure spirit that has always hallowed her own expressions. She has nurtured his heart by precept and example to love religion,—to be never anxious for the morrow,—to trust in God,—and to love all; and by her gentle, yet steady and decided discipline, has taught and inured him to self-control. Two kind sisters have developed his affections, and a younger brother elicited his mind to thoughtfulness and friendly care.

But see! how emaciated is his form! how feebly he reclines in that cushioned chair! the hand that presses his breast, how slender and bloodless!—and mark you not the unnatural fairness of his complexion, and the flashing and transitory beauty that steals over those pallid features? And in those spectral, but spirit-speaking eyes, the unwonted lustre that fitfully beams? There is a strange and melancholy charm about that pensive and varying countenance, which surely no art could imitate; to paint a portrait so would be as much a mockery as to sketch the gorgeous West, when the sun sets in his glory, with golden and purple clouds mantling his decline. But know you not that it is the *hectic flush*,—the sign of that youth's decline? It is as the dying beauty of the autumnal leaf. Consumption has stamped its signet upon his cheek and brow, and marked him as its victim. That maiden fairness is as the fading of the flower,—the flitting tinge upon his cheek and lips, is the azotic current of uninvigorating blood that now feverishly gushes through his trembling veins, and where nearest the surface, glows through a covering wasted to the thinnest film. That gentle agitation of the frame, and motion of the lips, which you occasionally see, is the effort of a constant hacking cough; and could you hear it, half suppressed as it usually is, you would think it almost affected, and of little consequence; but were you to notice its sad effects,—the issue of the vital blood and lungs which it creates or indicates, indeed, it would make your heart sick. His physician has advised a visit to the South. The friends and family have consented, and the time of this retrospect is the day appointed for his departure. The brother is out, procuring comforts for the tender object of family solicitude, and busied in making his own arrangements to accompany him through the worst of the journey. By the side of the invalid sits the anxious mother, and before him stand, like ministering angels, pausing in their work of love, the sisters, with suffused eyes, gazing upon him in silence. Their hearts are laboring with the common fear, that the object of their care will not again return.

The mother is more composed and firm—her deeper emotions confined by her more practiced will. As yet no one of them has given utterance to these painful apprehensions. Every thing is now ready for his journey—to stay was certain death—in going there was hope, yet all felt that if this were to be the last earthly interview, they would rather even then, bid the invalid stay and die at home. The mother had given her final injunctions over and over, yet there was one thing more to say. She was silent—she hesitated—she could not longer suppress her feelings, and taking the hand of her son she told him frankly all her fears, and then with released tears waited for his decision, knowing not what most to wish. The son had long since overcome the fear of death. To him the soul's release was no longer an unwelcome topic. Religion had gradually reconciled his heart to relinquish all earthly ties. No grievous sins weighed unconfessed upon his conscience—nor even the suicidal charge of causing his own disease by rash and needless exposures disturbed his peace; and Death, a frequent visiter to his mind, had become as a familiar friend, that soon should lead him and shortly all his friends, to a heavenly home,

> "Where parting tears should cease to flow.
> And when he thought thereon,
> Almost he longed to go."

But the thought of never again seeing on Earth the loved-ones then present, quite overcame him; and for a while silence and sorrow reigned. At length he summoned courage—he clung to the hope there was, that the genial air of the south would breathe balm into his irritated lungs—He expressed the same—he consoled his mother and sisters with bright beams of promise, and with consolations which that pious mother herself taught him where to find in every scene of trial. They were reconciled—they trusted in God—and admitted that it was best to part. In a little while the brother entered—the coach was announced at the door—the last 'note of preparation' sounded deep in the souls of that group like the knell of death. It seemed more as if the boat of Charon were announced: and the feeble youth rising slowly from his chair seemed as if summoned 'to that bourne from whence no traveller returns.' The burning hands of the mother and sisters each successively grasped his, each throbbing heart leaned near his in kindly embrace, the holy kiss of home was exchanged and a mother's 'God bless you my son,' scarce audible—but the more deep and prevailing with Heaven, was all the word that was spoken—and the youth, resting on his brother's arm, went silently and in tears to the coach. H.

FOR THE REGISTER AND OBSERVER.

THE DUTY AND POLICY OF FEEBLE SOCIETIES. No. 5.

In addressing you on the *duty* of contributing of your worldly substance to the support of Christian institutions, I shall refer to no obligation to do this, as originating in *civil* enactments. Not an individual within our wide-spread borders is required to contribute a cent to such an object, by any *human* law. And since the deliberative wisdom of the nation and of the states has thus decreed, so let it be.

But, does it hence follow, that you are thus bound *by no law whatever*? By no means. There is a law which thus binds you, unrepealed and unrepealable,—a law of a grave character, and demanding your very reverent and conscientious regard. It is the will of the Supreme Legislator, and has respect to your best welfare in time, and your highest felicity in the world of retribution.

God bestows upon you the gift of property, with the design that you should so use and improve it, as shall be adapted the most effectually to promote your various welfare. He would have you so use and improve it, as shall be adapted the most effectually to promote your corporeal, your social, your political, and your literary well-being. But he would not have you limit your appropriations to these objects. He would have you, by a suitable appropriation of your worldly substance, promote, in the most effectual manner, *your moral and religious well-being, your spiritual health, enjoyment and prosperity*. And, as your spiritual improvement and well-being are intimately and variously connected with Christian institutions, he would have you afford support to those institutions, with a view to your own best spiritual welfare. Of this truth no enlightened and considerate person will presume to entertain a doubt. In this truth, you yourselves profess to be firm believers. You profess to believe that you are under a *moral obligation* to contribute of your substance to the support of Christian institutions.

Grant me your attention for a few moments, while I briefly remind you of the nature of this obligation, and of some considerations by which you should be encouraged to observe it with all fidelity and zeal.

Imagine to yourselves a religious society, attempting, in the particular of which I am now speaking, to serve *both* God and mammon. The members of such a society allow themselves to think that their interest and that of their minister, are not the same; but different and even contradictory. By consequence in the support they grant him, they seek to drive a bargain with him. They wish to know the very lowest terms, on which they can obtain him, for with them the cheapest minister is the best. They thus virtually set the pulpit up to the lowest bidder. Now mark the result.—There is no union of hearts, of prayers, and of Christian efforts. That spiritual enjoyment, improvement, prosperity, and honor, which constitute the best condition of any people, belong not to them,—they are most discouraged.

Let your eye now rest upon a picture of a different character. Let it rest upon the course and condition of a religious society, whose ruling principle it is, to seek first the kingdom of God, and his righteousness. Let that society be your own. Compared with itself in former years, and with many others at the present time, your society is feeble. You wish to strengthen it. You believe that the most effectual means for the accomplishment of this purpose, *are moral means*. You believe that, as you individually and unitedly abound in the fruits of holiness, so will your society be enabled to put forth strength in the support of Christian institutions. On this principle you devote yourselves to holiness as individuals, and on this principle your course, as a society, is regulated. You grant to your minister, that support which an enlightened Christian's conscience dictates to be just and equal. What you pledge your sacred honor to grant, you pay *fully* and *punctually*. In the spirit of the olden times of New England, you keep your eye on your minister's worldly circumstances, as well as on your own, '*and better his condition as God betters yours.*' This course you pursue in the belief that it is *God's will and your duty*; and that the way of duty is the way of *spiritual prosperity*.

The result shows, that you have done well in yielding yourselves to the guidance of spiritual wisdom.

Your society is distinguished for its industry, frugality, wise expenditures, general improvement, and increasing opulence, for its peaceableness, friendliness, and uniform and enduring prosperity.

You rejoice in view of the progress of Christian truth and holiness. In the changes and trials of the churches at the present time, you behold the foot-steps of that Providential agency, by which a way is preparing for the more extended and more effectual triumphs of the gospel. And you most piously acquiesce in your own partial and temporary infelicities, in view of that wider diffusion, and happier efficacy of Gospel truth, which, under a gracious Providence, they are tending to promote.

The light which thus shines so cheeringly upon Christendom and the world, in the rapidly approaching future, falls also *upon your own society*. The spirit of party and of worldliness disappears, the spirit of union and heavenly-mindedness takes up its abode with you, and yours become the joys and the blessedness of those, who have wisely struggled with difficulties, and prayerfully and patiently labored to strengthen in times of discouragement, the things which remained. Wherefore Christian brethren and friends, *show yourselves men*. Commit your cause to the Lord in the ways of well-doing, and he will give you grace and glory, and withhold from you no good thing.

'The lesser differences among ourselves, which will at times unavoidably spring up in this imperfect militant state, and afford a temporary disturbance to the best constituted churches, will again subside, and finally terminate in defining the limits of power, and in more accurately ascertaining the terms of communion and universal benevolence. Providence has planted these United States with a variety of sects, which will unavoidably become a mutual balance upon one another. Their temporary collisions, like the action of acids and alkalies after a short ebullition, will subside in harmony and union,—not by the destruction of either, but in the friendly cohabitation of all. An antecedent fermentation may take place, as it has done in the philosophic world, but generous inquiry and liberal disquisition will issue all in this. Resplendent and all prevailing truth will terminate the whole in universal harmony.'

Wilton, N. H. May 18th, 1837.

N. W.

FOR THE REGISTER AND OBSERVER.

THE CHAPEL HYMN BOOK.

This Hymn book was prepared originally for the Warren and Pitts street Chapels in this city, and their Sunday Schools. In the latest edition, many additional hymns have been added, and the whole revised and improved. It is now a very perfect and large collection of hymns, and suited especially for Vestry meetings, for evening lectures, and for children's services and Sunday Schools. It is neatly printed and bound, and sold at a very low price. Those who are about to supply themselves with such a book, and strangers in the city, would do well to examine this, as it contains the most perfect specimens of devotional poetry in our language, and is compiled in such a way, as to offer a great variety of subjects, adapted to every religious occasion. It is published by S. G. Simpkins, Court St. G.

There is reason to expect that as the world is more enlightened, policy and morality will at last be reconciled, and that nations will learn not to do what they would not suffer.

God is nowhere to me, if he is not in my heart.

CHRISTIAN REGISTER.

BOSTON, JUNE 2, 1837.

SLAVERY AND THE CHRISTIAN REGISTER.

We have several times, directly and indirectly, received from a certain individual in a slave state—who removed not long ago from New England—words of censure and threatening on account of what he chooses to call the *Abolitionist character* of the Christian Register. Of these words we have all along taken no notice, as they were not sent in a form that admitted of a private answer, and as they were not deemed weighty enough to call for a column of explanations and apologies in our paper. And even now, it is with great reluctance, and only upon compulsion, that we touch pen to paper, to prepare a few plain sentences upon a matter, which is quite as disagreeable to our taste as to that of any one of our readers.

The first, unexpected, and, as we regarded it, uncalled for rebuke from our brother at the South, was administered to us through a letter to a third person in this city. It was on account of a brief notice of *Dr Channing's letter to Birney*, which appeared in this paper.

The second, still more severe, was applied through the same medium—our censor bidding his paper and that of *one* other subscriber to be stopped; saying among other pleasant things—'*Your Editor is Abolitionist to the Core.*' The third was publickly communicated in a letter in the *Boston Courier* of May 30, above the signature B. The two latter were occasioned by an article of *Intelligence* in the Register and Observer of April 8, 1837, copied from, and credited to an exchange paper.

In extenuation of the grievous sin of having spoken in favorable and honest terms in a paper devoted to *Unitarian Christianity, sound morals, literature* &c. of a work by *Dr Channing*, we know not how to frame a plea.

In reference to the *Article of Intelligence*—we are conscious that some explanation is necessary—and are glad to give it—and to this end give an unvarnished tale of the *truth*. It may be premised, that the *Editor* of this paper is not responsible—according to express contract—for its *News Department*. He has, however, ample confidence in the good judgment of him upon whom that department devolves—and never has entertained, and does not presently, any fear that blame will be reflected upon himself by the mode in which that portion of the Register is managed.

The article was never read by us till we saw it the day after the paper containing it had issued from the press. As soon as it was noticed, we expressed great uneasiness and chagrin on account of it, to the Publisher—who also assert total ignorance in regard to the means of its insertion. We intended to have washed our hands of it in the next paper. And were only deterred from doing so, by the hope that, being in small type and among the Intelligence, it would escape general observation, while it would only be drawn into notoriety by a formal editorial notice.

Our concern in regard to the Article was owing to the harsh epithets which were applied, in the end of it to slaveholders—Epithets which were utterly abhorrent to our feelings, unchristian, unjustifiable, and such as we never have used, and never shall use, against either the greatest sinner or the worst personal enemy. We absolutely and entirely disclaim any sympathy with the temper of the writer of that article.

We know of no other grounds on which we can be liable to the charge of being Abolitionist, excepting that we have given admission to some articles of the venerable Noah Worcester, in which, with that spirit of mingled kindness and independence which is one noble trait of his noble character—he has made allusion to the subject of slavery. In relation to which we will only say, that the Unitarian paper, or the young Unitarian Clergyman that would dare to gag that trembling voice that addresses us so solemnly, so often, and so wisely from the *neighborhood of the eternal world*—would be worthy of advocating slavery itself or enduring it.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The annual meeting of this ancient Institution was held on Monday last; and the followlowing Gentleman were elected as its government for the year.

Hon. Peter C. Brooks, *President.*
Rev. Abiel Holmes, D. D., *Vice President.*
Rev. Francis Parkman, D. D., *Secretary.*
Hon. James Savage, *Treasurer.*
Counsellors—Rev. Henry Ware, D. D., Hon. Jona. Phillips, Rev. Abiel Holmes, D. D., Hon. Leveret Saltonstall, Hon. Josiah Quincy, LL. D., Hon. Peter C. Brooks. Samuel A. Eliot Esq.

Rev. Alexander Young was elected a member of the Society to supply the vacancy occasioned by the death of the late Rev. John Prince, L. L. D.

We rejoice in the good influences exerted by this excellent charity. It has comforted many a dejected and sorrowful heart. It has brought light and hope to them, who have seen happier days. We know of few charities more worthy to engage the good efforts and prayers of our Christian brethren than such as have for their object the relief of the destitute widows and children of deceased clergymen.

MASSACHUSETTS BIBLE SOCIETY.

The annual meeting of this Society was also held on Monday, and the following officers elected for the year.

Rev. John Pierce, D. D., *President.*
Rev. Henry Ware, D. D., *Vice President.*
Rev. Francis Parkman, D. D., *Secretary.*
Rev. William Jenks, D. D., *Treasurer.*

Executive Committee, to whom applications must be made for Bibles—Rev. Dr Parkman, Rev. George W. Blagden, and Charles Tappan, Esq.

From the Report of the Executive Committee it appeared, that more than four thousand Bibles and Testaments, (viz., nineteen hundred and twenty four Bibles, and two thousand, one hundred, and fifteen Testaments) had been distributed during the past year. Many of these had been bestowed on destitute individuals. But a large proportion had been appropriated to destitute children in Sunday Schools, to charitable Institutions, as the Farm on Thompson's Island, the Female Asylum, the Penitent Refuge in Boston, the House of Reformation and other similar establishments. Many also have been placed on board our National ships for the benefit of the seamen; and other seamen of merchant vessels on suitable application have been supplied. We extract a few sentences from the Report.

'The Committee, while they have been desirous to guard against the impositions, from which, painful experience had proved that not even the simplicity and sacredness of this charity has exempted it, have been anxious to fulfill in a liberal spirit the excellent design of the society. They have freely given, *wherever there was evidence of want and sincerity of desire to be supplied*. Many instances have been brought to their knowledge, in which the gift of a Bible, especially within some of our charitable Institutions, has been heartily welcomed, and been made, as we trust, the ministry of instruction, and repentance and peace.'

'With the multiplication of county and local auxiliaries and especially by the extensive operations of the American Bible Society, the sphere of this our Massachusetts Society has of course become more limited. But the Committee look back with satisfaction to the extensive good, of which this ancient Society, one of the earliest in our country, has been the instrument, and forward with grateful anticipations of its future benefits. It has been favored in years that are gone with the smiles of heaven; and we have the promise of Him, whose faithfulness cannot fail, that amidst all darkness and sin, the 'entrance of his word shall give light,' and in its doctrine, its consolation and hopes shall abide forever.'

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

This ancient society held its annual meeting in the Vestry of the church in Berry street, on Tuesday morning last,—Hon. Peter O. Thatcher, President, in the chair. The following is the list of officers elected for the ensuing year.

Hon. Peter O. Thatcher, *President,*
Rev. Nathaniel Thayer, D. D. *Vice President,*
Rev. Chandler Robbins, *Secretary,*
Hon. Sidney Willard, *Treasurer,*
Peter Mackintosh, Esq., *Auditor of accounts.*

Trustees.—Hon. P. O. Thatcher, Rev. Nathaniel Thayer, D. D., Rev. Aaron Bancroft, D. D., Charles Lowell, D. D., Rev. H. Ware, Jr. D. D., Rev. Francis Parkman, D. D., Benjamin Guild, Esq., Ichabod Tucker, Esq., P. Macintosh, Jr. Esq., Rev. Samuel Barrett, Rev. George Ripley, Rev. George Putnam, Rev. A. P. Peabody, of Portsmouth, N. H.

Executive Committee.—Rev. Henry Ware Jr. Rev. Francis Parkman, D. D., Benjamin Guild Esq., Rev. Chandler Robbins, Hon. Sidney Willard.

The thanks of the society were unanimously voted to Rev. Charles Lowell, D. D., for his long and valuable services as a Trustee and Chairman of the Executive Committee.

Rev. Henry Ware, Jr. D. D. was appointed to preach a sermon in aid of the funds of the Society, at such time and place as may be mutually agreed upon by the Executive committee and himself.

We subjoin an abstract of the Report of the Secretary.—Appropriations $600.

The Trustees congratulate the society upon the increased amount which they have been able to contribute to the support of feeble parishes, and of poor and worthy ministers, during the past year—although it is true, that, at best, the sum appropriated is very small, in view of the numerous and urgent calls for assistance that are continually presenting themselves to the attention of the Executive Committee. It is highly gratifying to observe that the attention of our religious societies, and of benevolent individuals is beginning slowly to be turned towards this old and excellent institution.

And it is but reasonable to expect that such should be the case—that a society whose objects are so unexceptionable and important, will never long be suffered to languish, but, from year to year, add to the number of its friends, and increase the means of its usefulness.

While other associations extend the sphere of their operations to distant parts of our country and of the world, and lend their aid to the establishment of new religious societies at home and abroad,—the Massachusetts Evangelical Missionary Society aims exclusively to provide for the continuance and confirmation of churches already existing, and for missionary labors, wherever necessary, nearer home. And the necessities of many of our brethren in the ministry, and the weak and impoverished state of many of our ancient churches in New England, and the destitute condition of several vicinities that are altogether unable to support the regular ministrations of our holy religion, as often represented in letters of solicitation and of thanks to your Executive Committee, present urgent and sometimes very affecting claims to the sympathy and liberality of all Christian hearts. It is the hope of the Trustees that circumstances are now in train, which will add very considerably to the prosperity of our society during the next and succeeding years. In the mean time, they cannot forbear to urge upon every member of the society increased efforts to extend the number of contributors to its funds, and to heighten the interest felt in its objects and operations.

There has been but one *Life member* added during the past year, to our short catalogue, and it is believed, not a single new annual contributor, while, on the contrary, several who were formerly regular in the payment of their annual subscription, have altogether withdrawn their aid. The ladies of Dr Bancroft's Society, in Worcester, of Rev. Mr Peabody's Society in Portsmouth, N. H., and of the West Church in Boston, together with the Parish under the care of your Secretary, are the only societies that remember us in the distribution of their Bounty; and the Trustees would assure them that their charity is most gratefully acknowledged, and usefully bestowed. We cannot but hope that more of our churches and benevolent individuals will imitate these laudable examples, and that many *Life members* and annual contributors will be added during the coming year. C. Robbins, *Sec'y.*

Treasurer's Report.

Boston, May 30th, 1837.

The Treasurer of the Evangelical Missionary Society of Massachusetts

Reports, that during the last year, appropriations have been made to the full amount of the income of the funds, and the incidental means that have been furnished for the treasury.

The whole amount collected from annual subscribers to May 1836, which comes into the amount for the year now closed, is $77; individual contribution, $5; The Female Missionary Society of Portsmouth, as in times past, have, during the last year, given generous aid. $80 has been received from that constant source. The ladies of the Society of Rev. Dr Bancroft, and Rev. Mr Hill of Worcester, have also manifested the like laudable charity. From them the sum of $71 has been received. The West Parish Sewing Society in this city have remembered our excellent objects, and have contributed to the promotion of them $25. Members of Rev. Chandler Robbins's Society in this city, have contributed $31 to constitute him a Life member.

These sums amount to $258, and, added to the income of the society, somewhat exceeding $400, make $628, with a small surplus, of which amount, (namely $658) the funds have authorised the expenditure.

The annual subscription for the last year, will fall short of the small amount stated of the preceding year, in consequence of the death, removal, and withdrawal of subscribers.

During the last year, owing to adverse causes, there was no no public service before the society at which a contribution was taken. It is hoped that such a service will be held in aid of the society's measures, the year on which we have now entered.

Of the balance in the Treasurer's hands, amounting, within a fraction of a dollar, to six hundred dollars, $400 are appropriated, and to be immediately paid for missionary services, &c., for the past year.

It is hoped that, on the whole, the state of the Treasury will enable the Executive Committee to accomplish as much in the coming, as in the preceding year.

Respectfully submitted by

Sidney Willard, *Treasurer.*

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY.

The annual meeting of this ancient and highly useful Society was held on Tuesday afternoon. In the absence of the Secretary, the Rev. Alexander Young was appointed *Secretary pro. tem.*, and the Society was organized by the choice of the following officers.

Rev. Dr. Bancroft, *President.*
Rev. Dr. Lowell, *Vice President.*
Rev. F. W. P. Greenwood, *Secretary.*
William T. Andrews Esq. *Treasurer.*

Trustees—Revs. James Walker D. D., Samuel Barrett, Joseph Allen, Alexander Young, and George Putnam.

These were the officers of the last year with the exception of Treasurer, William T. Andrews, Esq. who was chosen in the place of Joseph May, Esq. resigned.

It was voted, that the thanks of the Society be presented to Joseph May, Esq. the late Treasurer for his long and faithful services.

This ancient Society continues to be useful to the full measure of its ability. During the last year it has published, in a cheap form, that valuable work, Maundrell's Journey to Jerusalem. It has also purchased 200 copies of the 2d. and 3d. volumes of the Rev. Mr Noyes's Translation of the Prophets, thereby affording essential aid to the publication of this highly important work, so honorable to the theological literature of our country, and without which aid it is very doubtful whether the volumes would have appeared at this time. The Society had on a former occasion purchased an equal number of the first volumes. These volumes are intended for distribution among clergymen who cannot afford to purchase them, and a Committee was appointed to attend to this distribution, and likewise to send copies to the various Theological Institutions and Colleges in the country, and to Societies and individuals abroad. We know of no better way in which the Society can employ its funds than by thus aiding in the publication and dissemination of valuable works in theology. We trust that Mr Noyes will feel encouraged to go on and finish his Translation of the Old Testament, and that the Society will have the satisfaction of knowing that they have thus helped to complete a work which is exceedingly wanted among us.

N. B. The Massachusetts Convention of Congregational ministers at their meeting on Wednesday elected Rev. Dr Storrs as their *first*, and Rev. Mr Blagden of Boston as their *second preacher.*

With hardly a single exception, the liberal party gave their votes for Dr Storrs—while their own candidate for 2d preacher, Rev. Dr Walker of Charlestown, was opposed by, probably, every Orthodox voter.

ORDINATION AT NEWPORT.

Mr C. T. Brooks will be ordained over the newly established and flourishing Unitarian Society at Newport R. I. on Wednesday 14 of June.

We are gratified to learn that the Sermon on that occasion is to be preached by Rev. Dr Brazer of Salem, and the charge to be given by Rev. Dr Channing.

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

The Association met for business on Tuesday evening, May 30th, in the vestry of the Church in Berry St. Hon. Wm Sullivan one of the Vice Presidents in the chair.

Dr Channing having resigned the office of President, Judge Story that of Vice President, Henry Ware Jr. D. D. that of Director, and Rev. Samuel Barrett that of General Secretary, the following were elected officers for the year 1837—8.

President—Rev. Ichabod Nichols, D. D., of Portland, Maine.

Vice Presidents—Joseph Lyman, William Sullivan, Charles H. Atherton, N. H., Stephen Longfellow, Me. Henry Wheaton, Esq. N. Y., James Taylor, Esq. Penn., Henry Payson, Esq. Md., Hon. William Cranch, D. C., Martin L. Hurlburt, Esq. Penn., Hon. Samuel S. Wilde, Mass., Samuel Hoar, Jr., Timothy Flint, Esq. N. Y., Hon. Lemuel H. Arnold, R. I., Benjamin Bakewell, Esq. Penn., H. G. Huidekoper Esq. Penn.

Executive Committee—Rev. Samuel Barrett, Rev. George Ripley, Rev. Chandler Robbins, *Directors*. Rev., Charles Briggs, *General Secretary*. Rev. Samuel K. Lothrop, *Assistant Secretary*. Henry Rice, Esq., *Treasurer*.

The Report of the Treasurer was read and accepted. The thanks of the Association were presented severally to Hon. Judge Story, Rev. Samuel Barrett, and H. Ware Jr. D. D. for their able and highly acceptable services in the discharge of their several offices.

On motion of Dr Walker of Charlestown, the Association then adjourned their meeting for business to Thursday next, at 4 o'clock P.M. —to take into consideration a proposed amendment to the Constitution. The hour having arrived—the Association dissolved for the purpose of attending their.

PUBLIC MEETING.

The Annual Public Meeting of the Association was held in the Church in Federal Street.

It was a beautiful evening and the Church was well filled by a highly respectable and attentive audience; and considering the attractions in other parts of the city at this interesting time—it was hardly to be expected that so large an assembly would be collected.

The meeting was opened by prayer by the Rev. Calvin Lincoln of Fitchburg.

The twelfth annual report was read by the General Secretary, Rev. Charles Briggs, presenting a very interesting sketch of the operations and measures of the A. U. A. during the past year.

The principal topic of consideration was 'missionary efforts.' On this subject the Report of the well tried, faithful and efficient Sec'y was full, explicit, encouraging and eloquent—and as the chairman —Hon. W. Sullivan—justly remarked—modest and unpretending as was the report—unostentatious as was the account of the work performed—it must not be supposed that the agent has been inefficient—he had worked hard, he had done a good work—he had infused fresh spirit into us all—and deserved well of those in whose employ he 'went about doing good.'

After the reading of the report, which, as it will shortly be published, we forbear to sketch, the meeting was addressed by a number of gentlemen in a spirited, and encouraging manner.

Rev. A. D. Jones accompanied a motion for the acceptance of the Report with a few animated remarks. He was encouraged—He was filled with hopeful anticipations. He thanked God that he had lived to see this day. He felt that all would agree that we had abundant cause for thanksgiving and encouragement, and that animated by our present happy condition we should go on with increased ardor, lending our aid and sympathy to those who are labouring for us on the Board Missionary field—and he hoped and believed that this meeting would be characterized by a proper zeal and spirit.

Rev. S. G. Bulfinch rose to second the acceptance of the Report, and contribute his mite of encouragement and information. He was rejoiced to observe the missionary spirit which seemed now to animate liberal Christians. He was rejoiced that the trifling objections to missionary efforts, were now in a great degree forgotten.

The obstruction which had always been in the way of Unitarian Missionaries caused by the uncharitableness of opposing sects, he believed was lessning every day. It is more generally admitted that Unitarians may be Christians, or at any rate, that they are doing a good work. The pure light of truth is fast dissolving the mists of prejudice; the sun of righteousness is rapidly dispelling the clouds of bigotry that darken and chill the minds of so many—and charity is asserting and obtaining her rightful supremacy among the Christian graces.

The hand of fellowship had been extended to him as he had labored at the south, and ministers differing in sentiment from him had encouraged him in establishing his society—being satisfied that the fragments that drop from their tables had better be picked up by Unitarians than trampled upon by cold infidelity; that *Unitarian* Christianity was better than *no* Christianity!

People were fast learning, that our object is not to erect a temple upon the ashes of others; that we are not on a pulling down mission; but that we would erect an edifice of *our own*, laying its corner stone upon unoccupied soil, robbing others neither of laborers or money; but with our own hands, by the blessing of God, building for ourselves a gate to the temple not made with hands. He thought that the *South* needed sympathy and aid equally with the *West*. The *West* for its strength—the *South* for its weakness—the *West* because it was about to be great and mighty—the *South* that it might not *decline*.

Rev. Mr Huntoon next took the floor and offered some spirited and impressive remarks. He had labored hard beyond the mountains, and his heart seemed warm, alive with enthusiasm—with the true missionary spirit. He laid great stress upon the fact of the West being an *unoccupied field*. In other parts of the country we are but gleaners;—few and far between are the gleanings—for the greatest care is taken by those who are already in possession of the field to bind up *all* in the sheaves, to leave nought behind for unholy gleaners. Our brethren, many of them, tell us we must pick up the 'fragments' that remain, and rest content. Such were not his feelings. He would indeed take the fragments if he could get nothing more. The fragments are very good under such circumstances, and in such emergency *only* did he want them—but for one, when the whole loaf was to be had, when it was all uncut, untasted, he was for going to that and taking a fresh slice. And such now is our chance, and a rare one it is. The west is all unoccupied as yet. It had been said that the field is white for harvest; he would rather say, it is yet in its native state, ready to be ploughed up, and we might now go there, and, side by side with other sects, sow our seed and stand as good a chance—nay *better*—for a good harvest—for the *spirit of the West is a liberal spirit*. The mind there, is free as air, it is not entangled in the meshes of sectarian theology, not chained and cramped by iron bigotry—but lives and breathes in native strenth and beauty—susceptible of holy impressions, alive to the great interest of a religion founded in reason, and adapted to the wants of the uncorrupted mind. And this is the right spirit—it is the very spirit for Unitarianism.

Rev. Mr. Osgood too had labored at the West, and seemed animated by a true spirit. He stated some of the obstacles to be overcome, and qualified some of the remarks of Mr Huntoon who took only the encouraging side. He spoke with much eloquence of the fruits of Unitarianism in the west.

Rev. Mr Whitman succeeded Mr Osgood. He felt that all should do—might do something in this cause. Not long since one of his society a young man—the most promising perhaps, in his Parish—told him he was going to the far West. He at first heard the intelligence with regret. He had looked forward with eager anticipation to the time when that young man would be of much assistance to him in the performance of his duties—and now his hopes were to be disappointed. But a moment's thought satisfied him that he was eminently the one to go to that country. He might be useful there. He would be virtually a true and efficient missionary, with such principles, such atttainments, such a character as his.

He had little dreamed as he watched this young man that he was to exert his influence in the West. And th it seemed to him that it became all ministers, all parents—all instructors—to be careful in the education of their charge—for the field of their labor might be far, far away, and thus they be made instrumental in forming the character of the remotest regions of our land or the world. He mentioned this as an additional addncement for care in the education of young men.

Rev. Mr Sewall followed. He felt too that all might contribute something towards forwarding the missionary cause. After a few pertinent remarks, he proposed that all the Unitarian ministers of N. England should form themselves into a Missionary Society. Should they contribute say $5.00 a year, about 500 might thus be raised annually. He then proposed that each Unitarian Society should give, say $25.00 annually for this purpose—that would make about $2500 more—making in all by these means $3000 a year—enough with the aid which we should get from the West to support eight missionaries—he urged this course and hoped it would be considered, and that something of the kind would be done before they left the city.

Mr Sullivan also made a few sensible remarks.

After which, the walls of the church having resounded with the grand Doxology—'From all that dwell below the skies,' sung by many voices to the tune of Old Hundred—the audience retired, to reflect, we trust, with satisfaction and improvement upon what they had heard.

BERRY STREET CONFERENCE.

The Conference met at the Vestry in Berry Street, on Wednesday, at 8 o'clock, A. M.

Prayers were offered by Rev. Dr Thayer, of Lancaster. A highly interesting and impressive address was delivered by Rev. Dr Parkman of Boston, on the following subject:—'The dangers and duties of ministers at the present time.' The following officers were then chosen.

Rev. Dr Bancroft, *Moderator*.

Rev. Chandler Robbins, *Scribe*.

Standing Committee.—Rev. Mr Young of Boston, Rev. Mr Putman of Roxbury, Rev. Mr Lothrop of Boston.

On motion of Rev. Mr Ripley of Boston, voted that the thanks of the Conference be presented to Dr Parkman, for his able and interesting discourse.

On motion of Rev. Mr Walker, voted that a committee of one be appointed to procure a more convenient room for the present meeting. The Committee reported that the *Saloon of the Odeon* was at the service of the Conference, to which place, accordingly, the meeting was adjourned.

Report on the subject of 'Presenting the importance of missionary effort directly and prominently to our parishes,' was read by Rev. Mr Whitman of Portland, chairman of a committee appointed at the last annual meeting,—and accepted.

An animated discussion and conversation was then held upon the subject of a Theological School in the West, and upon the duty of clergymen in relation to the missionary cause, in which, remarks were made by Rev. Drs Ripley, Walker, and Pierce, Rev. Messrs Sullivan, Brownson, Whitman of Portland, Allen of Bolton, Whitman of Billerica, Dr Kendall of Plymouth, Rev. Messrs Lothrop of Boston, Bulfinch, Stetson of Medford, Hedge of Bangor, and Ripley and Pierpont of Boston, when the Conference adjourned *sine die*.

THE WESTERN MESSENGER AND THE REV. DR FROTHINGHAM.

Our Correspondent has anticipated us in the following notice of an unhandsome and unwarranted allusion to an highly esteemed Brother, which appeared in the May No. of the Western Messenger.

FOR THE REGISTER AND OBSERVER.

WESTERN MESSENGER FOR MAY.

Mr Editor,—Will you be kind enough to copy the two following extracts and then allow me to make some remarks upon them? The first is from a sermon preached by the Rev. Dr Frothingham to his Society (the First in this City) on the twentieth anniversary of his ordination, March 15, 1835. After some general remarks having relation to his connection with his people for so long a time, he proposes to review the past by taking up, "first the doctrine of this church of Christ during that period, and then by offering a few words upon the practice of the Church, so far as it has been in any degree peculiar, &c.' His remarks on the second topic are as follows. 'The practice of this Church, especially in regard to topics of general interest in the community, and those movements which will at intervals arise and assume a great transient importance, offers itself next for our consideration. Has this practice, a stranger might inquire, been in any degree peculiar? It has, and steadily peculiar. We have been singularly conservative in our customs, mistrustful of innovations, jealous of our liberty, fond of peace, refusing to be influenced by any gustiness of the times. We have loved to dwell within ourselves, and disliked to implicate our concerns with those of other churches, or with any associations of men. We have supposed that the exclusive objects of our association were to worship our Maker according to our consciences, and to maintain the sacred decency of Christian order. We have therefore been unwilling to mix up these objects with plans of a different, however important nature. We have been unwilling to take the stand of missionaries or propagandists in any shape. We have been unwilling to form ourselves into a bible society, or a temperance or an education or a benevolent society, or to appear as any thing else than what we are, a church of Christ, an assembly for social worship. We wish to preserve ourselves thus distinct. We have said to 'colonization' and 'abolition,' whatever may be our opinion of you, we will give you no seat in our holy places. And this is but a single specimen of the spirit in which you have always been united. You stand almost alone in declining to be a member of the consecrated fraternity of your neighborhood, in feeling and in judgment indeed, less lonely than in your act.'

The second extract is from the Western Messinger for May. In an article on the annual meeting of the American Unitarian Association, the Editor after speaking of the apathy of feeling and the mere *talk* which has generally characterised that meeting, says that better days have now come, and the fruits of a true missionary spirit are beginning to appear. He continues, 'Some of our brethren are as yet, rather antinomian in their views. They hold that a Christian minister was sent into the world chiefly to read a well written sermon to his society every Lord's-day, and that it is all vanity and voxation of spirit to have anything to do with Sunday school missions, temperance societies, the ministry at large &c. &c. One of our brethren of strong conservative feelings, took occasion, we believe to congratulate his congregation that they had succeeded for twenty years, in keeping themselves from doing anything. 'Their strength,' he said, 'was to sit still.' We think however there are not now many among us, who would think it an occasion for special thankfulness to God that their society had been preserved from doing too much in his cause.'

Now Mr Editor, the only ground which I can imagine to shelter the writer in the Western Messenger from the charge of a most unkind and unjust treatment of Dr Frothingham, is, that he had never seen the sermon which he has grossly misrepresented. There is no man who has any pretensions to common sense, that can say that the latter extract is any thing like a fair statement of the argument of the former one. Two of these well written sermons, by the like of which all Dr Frothingham's ideas of ministerial influence are bounded, have been printed in the Messenger, and the authors of both of them have received in return a treatment which, to say the least, is not very respectful, as coming from the young Timothies to their fathers in the ministry. If I understand Dr Frothingham's sermon, he speaks to his people as a Christian minister. He maintains 'that the worship of God, and the sacred decency of Christian order,' are the exclusive objects of the association of which he is the pastor. These objects are enough to occupy the attention of a society as a society; they define very clearly his relation to his people, the sphere of his duty as a Teacher and guide, and therefore he congratulates them that the harmony and interest of their public services has never been interrupted, by the discussion of any 'clashing projects which have flamed out into so much notoriety.' Is he wrong in supposing that as he is the chosen pastor of the whole flock, it is his duty to care for those interests which all acknowledge to be supreme, instead of alienating the affections of any part by siding with a minority or a majority on those mooted subjects where the most conscientious Christians may honestly differ? Is he wrong in congratulating his people that as a society associated for the worship of God, they have not spent their Sabbaths in counting up the cost of rum drinking, or of a mission to the Chinese?

What leads me to conclude that the Editor of the Messenger made his extract through an intermediate representation, instead of from the sermon itself, is, that he does not say, as consistency would oblige him to do, that Dr Frothingham congratulated his people that they had not read the Bible, nor educated their children, nor practised benevolence. For as he does congratulate them that they had not formed themselves into a society for either of these objects, as well as for those which the Messenger specifies, the charge, 'that they had kept themselves from doing anything' will apply alike in all cases. In short, the misrepresentation consists in this. Dr F. does not oppose the enterprises in question nor any movement in them. But he is averse from intricating his religious society *as such* in their machinery. The Messenger makes a very different statement when it speaks of the congregation as having done nothing for twenty years. One or two facts will show how this Society as a society may meet to worship God, and as individuals may give their aid to every good cause.

Dr Frothingham is one of the Trustees of the Bible society; but he fills his place as a private individual and not as a pastor of a Church. There is a large and flourishing Sunday school in the vestry of his Church in which he has always felt an interest, and to which he has devoted some of his time and thoughts. It is the adopted child of some of the members of the society, fed and clothed by them.

Touching the 'ministry at large,' Dr F's society in the very resolutions that they adopted, declining to make one in the 'Fraternity of Churches' expressed a strong willingness and intention to assist the objects for which the fraternity was formed; and at this moment a committee is preparing to report some method through which a contribution may be steadily made to the ministry for the poor.

In concluding my remarks allow me to remind the Editor of the Messenger, that the same number of his Journal contains animadversions upon the unfair treatment which Mr Alcott's book has received, and soon after holds up to the ridicule of the Western literati a most esteemed and belove Pastor of a large Christian Society.

CONVENTION SERMON.

The Sermon by Prof. Ware Jr. before the Convention of Congregational ministers—was listened to with profound attontion. The paper being just ready for the press—we are compelled to limit this notice to a general expression of that unqualified satisfaction which we felt in common with we believe all who heard it.

The collection—which for the previous five years has not reached $100, amounted to upwards of 470—the largest amount collected since the year in which Professor Ware, Sen. preached before the Convention.

A subscription was opened on the spot, and the Sermon will be printed. Of this we are particularly glad, as much was omitted in the delivery on account of the feeble health of the preacher.

We have received a discourse preached by Rev. A. P. Peabody of Portsmouth on the Times. The third Report of the Worcester Sunday School Society. A prospectus of a paper about to be established at Bangor, Maine. The 2d vol. of Noyes' New Translation of the Prophets. Questions on the book of Genesis by Rev. Mr Allen of Northborough. Peter Parley's Geography of the Bible, and Meditations for the Sick, by J. Cole. All of which we should have taken pleasure in examining and noticing this week, but have been prevented by the many avocations of this busy and interesting season.

*** The Treasurer of the Evangelical Missionary Society of Massachusetts acknowledges the receipt of twenty five dollars from Miss Anne Kuhn, Treasurer of the West Parish Sewing Society (in this city.)

INTELLIGENCE.

City Currency.—The proposal to our city authorities to issue bills or receipts for fractional parts of a dollar, to serve as change, has been laid aside for the present. The seeming necessity of such bills is less apparent since our banks pay out specie on fractional parts of a dollar on the face of checks.

Excessive Importations.—The importations in this country during the past year have been excessive, which throws the balance of trade greatly against us. This difference can be paid only in specie. In reference to this subject the Kenebec Journal says,—'fence out these excessive importations by high duties, and then we shall have no difficulty about specie.'

Associated Banks in Boston.—It appears by the last Report of the state of the Associated banks, that the amount of their bills in circulation, on the 20th of May, deducting the bills of Banks held by each other, was only $1,609,466,00; and the specie in the vaults at the same time, was $982,846,35.

Census of the City.—The population of Boston by the census just taken, is found to be 80,325, exclusive of the foreign paupers and others excluded by law in this enumeration, amounting to 498, principally in South-Boston, making the total population 80,823, it being an increase since 1830 of 19,431, or about 32 per cent. The polls are found to be 25,340, a number which will entitle the city to 56 members of the Legislature, leaving a fraction of 290.—*Gazette*.

Splendid Hotel.—The Exchange Hotel, which is now nearly completed, at New-Orleans, is said to be the largest hotel in the world. It is 228 feet in front, by 196 throughout—six stories high, surmounted by a dome and tower, the top being 113 feet from the ground. It contains 350 rooms. The dining hall is 130 feet long, by 50, and 22 feet high, with parallel columns in the Corinthian order on either side. The ladies dining room, over the bathing-house, is 60 feet by 36. A superb marble statue of Washington has lately arrived from Italy, which will be placed in the centre of the colonade, at the entrance of the grand saloon. It is estimated that the hotel will cost $550,000, and the furniture $120,000.

A Fact.—There are something like seven hundred workmen employed in the Navy Yard in Philadelphia. Last week they demanded specie in payment of wages—with which demand government did not comply. On the contrary, instructions were received, that if the laborers would not receive their pay in bank notes, they should be immediately discharged, in a body, and the yard be closed. Of course they were obliged to come to the terms of the government.

Great Freshet at the West. The Cincinnati Whig of Friday week says, 'The Ohio river has risen fifteen feet in the last thirty hours, and is still rising at the rate of six inches per hour. At Kenawha Salines the river has risen 30 feet in 24 hours; and the consequence was that property to the amount of $150,000 was destoyed, consisting principally of salt. The Monongahela, at Pittsburg, had risen considerably, and was yet rising.'

Census Memoranda.—We have received from an old correspondent, who has long paid particular attention to these matters, a synopsis of the census of this State by the enumeration just completed, as far as returns have been received. It will be seen that notwithstanding there has been a trifling loss in some of the Western Counties, the total increase since 1830, is so far 70,416—or 15 per cent in seven years. There are about 80 towns still to be returned, and among them are several in which a considerable gain may be expected, such as Taunton and Fall River, Lynn and Gloucester, Cambridge, Dorchester, Middleborough, Amherst, Ware and Adams, so that the total population of the State at the present time, will not be found to vary essentially from 700,000—or a gain of nearly 15 per cent. We observe of the 227 towns already returned, that 80 of them have experienced a falling off since 1830. The losses are principally small ones—some 20, some 50, some 100, and in a few instances there is a falling off of from 4 to 500, generally in the western Counties. We are of opinion, however, that no County will eventually lose except Franklin—as the returns yet to be received from Hampshire and Berkshire will probably be more than equivalent to the losses.

We understand that Professor Eberle, of the Ohio Medical College has been offered $5000 per annum, by the Transylvanian University of Kentucky, to induce him to accept a professorship in the Medical Department of the latter institution. This shows the high estimate placed upon the professional talents of Dr Eberle abroad. We are happy to add, that Dr Eberle declined the offer, and will continue to devote his masterly powers to the Ohio Medical College in this city, now in a more flourishing condition than at any former period.—*Cin. Whig*.

Nomination of a Judge.—Charles A. Dewey of Northampton, the present States Attorney for the Western District, has been nominated by the Governor as a Judge of the Supreme Court.

Foreign arrivals at New York.—The New York Express of Friday says,—In looking over our reports of arrivals yesterday, we find that there were four foreign vessels to one American. The flags of no less thon 11 nations came into our port yesterday.

FROM MEXICO AND TEXAS.—By the New York Commercial Advertiser, we have received accounts from Vera Cruz to the 13th of May, and from the city of Mexico to the 27th of April. The following is the substance of the news.

We have advices direct from Vera Cruz to the 1st inst., and from the city of Mexico to the 27th April, by the bark Ann Eliza, Briscoe, whose detention at Vera Cruz until the 1st inst., by order of the commandant, we mentioned on Saturday.

At the same time with the order for the release of the Ann Eliza, came a general order, permitting all American vessels to enter and depart as usual; the Mexican government, not choosing to make reprisals for the capture of the Gen. Urrea, until it should have ascertained whether that act is sanctioned by the government of the United States.

President Bustamente has constructed his cabinet as follows;—Don Lewis Cuevas, secretary of state; Don Manuel Pena y Pina, of the interior; Don Joaquin Lebrija, of the treasury; and Jose Michelena, of war and the navy.

A decree for the abolition of slavery was published on the 5th of April. The claims on account of which the French Admiral visited Mexico, had been adjusted to his satisfaction, and his squadron was to sail immediately for the West-Indies.

The British minister, Mr Packenham, was to leave Vera Cruz for home on the 3d inst. The English packet, on board of which he had taken passage, was expected to carry nearly a million of dollars in silver.

The present aspect of matters between us and Mexico is rather pacific than otherwise. The Ann Eliza has brought 22,300 in specie, besides some kegs of dollars, amount not known.

We have also, by the Express mail, New Orleans slips, which furnish the following accounts.

[From the New Orleans Courier, of May 18.]

TEXAS.—There were several arrivals from this country yesterday; every thing was quiet. The Mexican fleet had disappeared from the coast, not, however, it is reported, before it captured the Texan schooner-of-war Independence, and schooner Julius Cæsar. The Texan fleet had been considerably augmented, and what with the assistance afforded by American vessels of war, merchentmen may now go to any of the ports of the Republic, without fear or molestation.—*Courier*.

From England.—Liverpool papers to 18th April have been received at New York. Commercial embarrassments remained about the same as at the last advices. It was believed by some that the pressure had not yet come to a crisis in some of the manufacturing districts.

The municipal reform bill for Ireland was carried in the English House of Commons, on the night of the 11th, by a vote of 302 against 247. Ministerial majority 55. The bill went up to the House of Lords ot the 13th, where it was read, and the day named for the second reading.

In the House of Commons, on the night of the 15th, a member inquired whether any application for aid had been made on behalf of the mercantile interests of Liverpool or Manchester, by means of exchequer bills; but the chancellor of the exchequer declined answering the question.

The House of Commons was principally occupied with Railway bills—the House of Lords with petitions for and against the abolition of church rates.

Mr Roebuck moved on the 13th, that the house go into committee, on a proposition to repeal the entire duty on newspapers—the motion was opposed by the chancellor; and voted down, 81 to 42.

France.—The ministerial arrangements were not yet completed; and it is said that a new combination was on foot, in which the names of Messrs. Mole, Montalivet, and Salvandy were prominent. The junction between M. Thiers and Marshall Soult appears to have fallen through.

The contract of marriage between the Duke of Orleans and the Princess Helena, is said to have been formally signed by the French ministers. The Duke de Broglia is spoken of as the proxy at the marriage.

Spain.—The accounts are later, but do not vary much from those previously received. Don Carlos had been ill, but was convalescent. His court was at Estella.

A proclamation had been extensively circulated in the Northern provinces, calling on the inhabitants, in the names of England and France, to lay down their arms, it being the determination of those powers to send large armies into Spain, and terminate the civil war, by the expulsion of Don Carlos. The proclamation states, among other things, that on the 11th of June 20,000 men will embark from England for the North coast of Spain.

MARRIAGES.

In this city on Thursday evening, by Rev. Mr Pierpont, Rev. Oliver C. Everett, of Northfield, to Miss Betsey W. Weld of Boston.

In this city, Mr John Warner to Miss Lucinda Osborn, both of Cambridge.

In this city, Mr Elbridge Griffin to Mrs Sophia Forbes. Levi W. Kemp, Esq., formerly of Stoddard, N. H., to Miss Lucy H. Prossor of Gloucester county, Va.

In Lowell, by Rev. Mr Miles, Mr Thomas J. Barnes, to Miss Christina Davenport; and Mr Charles B. Coburn to Miss Elisabeth West, all of Lowell.

In Lowell, 23d inst., Mr William Dorr, of Charleston, to Miss Laura Barker, of Lowell.

In New Bedford, Mr Joseph Allen, of Westport, to Miss Jane S. daughter of Capt William Blackmer.

DEATHS.

In this city, on Saturday morning, Mrs Rachel Stone, 69.

In Beverly, Miss Augusta, daughter of Hon. Robert Rantoul, 18.

In Sharon, Vt. in March last, Rev. Samuel Bascomb, formerly of Wilbraham, Mass.

On Sunday last, at Northumberland, after a short illness, Mrs A. Little, relict of the late Rev. Robert Little, of Washington City.

In Salem, Jonathan Hodges, Esq., late Treasurer of that city, 73.

MEDITATIONS FOR THE SICK. This day published by JAMES MUNROE & CO. Meditations for the Sick, with Poetical Extracts, by Johnathan Cole. For sale at 134 Washington Street.
j 3

VIEWS OF DUTY, adapted to the Times. A Sermon preached at Portsmouth, N. H., May 14th, 1837; by Andrew P. Peabody, Pastor of the South Church and Parish; just received by JAMES MUNROE & CO. 134 Washington Street.
j 3

NOYES'S PROPHETS, Vol. 2. This day published by JAMES MUNROE & CO. A new translation of the Hebrew Prophets, arranged in Chronological order, by George R. Noyes, vol 2. also vol 1. For sale at 134 Washington street.
j 3

CLARK'S COMMENTARY on the Bible, 4 vols, royal 8 vo. Also, the Commentary on the New Testaments, 2 vols 8 vo. For sale low by JAMES MUNROE & CO. 134 Washington street.
j 3

STANDARD WORKS.

HORNE'S Introduction to the Study of the Old and New Testament, new edition complete in 2 vols. royal. 8vo.
Henry's Exposition of the Old and New Testament, in 6 vols 8vo.
Clark's Commentary on the Old and New Testaments in 4 vols. 8vo.
Scott's Commentary on the Old and New Testaments in 3 and 6 vols. 8vo.
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JOHN C. WARREN.
j 3 eoplyi&tot

POETRY.

FOR THE REGISTER AND OBSERVER.

SPRING.

The measure of the subjoined was suggested by that of a gem in Holy George Herbert's collection.

The spring
Mid flowers appears;
The birds begin to sing:
Its softest smile creation wears;
The sun, the balmy air, the deep blue skies,
Call on us to awake, and with the morning rise.

The man
Who all the day
Must hurry, toil, and plan,
And through the city plod his way,
Should rise to breath the unpolluted air,
And for his daily toil seek strength and vigor there.

While yet,
The cool soft breeze
Finds the fresh blossoms wet,
Upon the newly budding trees,
Drink in its influence, and with grateful heart
Sing praises to *His* name, who doth these gifts impart.

Too soon,
This lovely scene,
Beneath the beam of noon,
Shall lose its fresh and tender green;
While we pursue the calls of daily care,
Amid the city's dust, and noise, and smoky air.

Attend,
While nature's choir
Their thousand voices blend,
And in the song of praise conspire,
To him whose power creates, whose love sustains,
Whose goodness, still the same, o'er all creation reigns.

Behold,
Through all the air,
Adorned with plumes and gold,
Flutter the insect nations fair;
With graceful sweep the swallow darts along,
And from the highest twig the redbreast pours his song.

Once more,
With cheerful hum,
To swell her honied store,
The bee from her retreat has come,
And welcoming with joy the dawn of day,
Their wilderness of sweets the opening flowers display.

Arranged
In vesture green,
The forest stands displayed,
The trees put forth their leafy screen,
And mid those sheltering shades, by instinct led,
The summer warblers make their soft and waving bed.

E'en those,
Of hapless fame,
Whose chief misfortune grows
From undeserved evil name,
The wasp, toad, spider, beetle, lizard, snake,
Show forth His praise who pleased their nature thus to make.

Yet see,
Oh deep disgrace,
Their twofold cause to flee,
And shun the barbarous human race,
Who crush them with disgust in passing by,
Or calmly view their pangs with microscopic eye.

E'en she,
Whose heart humane,
With tenderest sympathy,
Feels every other creature's pain,
Can these with thoughtless cruelty impale,
And boast their beauteous hues, thin wings, and glittering mail.

Oh speed
The happy hour,
When earth, from sorrow freed,
Again shall be like Eden's bower,
All filled with love, with peace and sacred joy,
And none be found to hate, to injure, or destroy.

K.

For the Register and Observer.

'GOD IN THE WHIRLWIND.'

The late papers state that a whirlwind recently passed over a part of North Carolina, committing great destruction so far as it extended. From one house that was destroyed, it is mentioned that a mother escaped through a window at the moment when the house was falling, leaving her child, an infant, in the cradle. Search was made for the body of the babe, when it was at last found in the street, unhurt, *beneath its cradle.*

The whirlwind pours its wrath!—
Fierce rushing on its desolating path,
Destruction seems to revel in its power—
Oh! 'tis a fearful hour!

Man's dwelling stands in pride—
The fierce wind touches it—and far and wide
The scattered fragments strow the solid ground!—
Wide ruin spreads around.

But where, alas! are they,
The inmates of that dwelling? Say, O say,
Where is the mother—where her infant child,
Amid the tempest wild?

The hand of God was there!
Thou miracle-saved mother, lift thy prayer,
—A prayer of adoration, all heart-warm,—
To Him who rules the storm.

Thou seekest 'mid the wreck
Thy youngest-born, he who upon thy neck
Hath clung with earnest love—whose merry eye
Filled thee with rapture high.

And must thou seek in vain?
Shalt thou not clasp thy darling one again
To thy fond, yearning heart?—Thy hope is fled—
Thou seekest now the dead!

But hark! what dost thou hear?
An infant's feeble wailing strikes thine ear!
Again!—Oh what an agony of joy!
Thou'st found thy darling boy!

'My child—my child is found!'
—Beneath his o'erturned cradle on, the ground,
Unhurt he lay! O God, 'twas thy right arm
That shielded him from harm!

M.

Would'st thou from sorrow find a sweet relief?
Or is thy heart oppress'd by woes untold?
Balm would'st thou gather from corroding grief?
Pour blessings round thee like a shower of gold.
'Tis when the rose is wrapped in many a fold,
Close to its heart the worm is wasting there
Its leaf and sweetness; not when all unroll'd,
Leaf after leaf, its bosom rich and fair,
Breathes freely its perfumes throughout the ambient air.

MISCELLANEOUS.

THE MASON BEE.

One good lady took up her position within a foot of the sofa on which I was accustomed to lounge during the extreme heat of the day. I therefore could watch all her motions without any trouble. I copy here the memorandum made at the time:—'House completely built in about three hours; diameter of the foundation circle, 6-8ths of an inch, height when completed 5-8ths, and door or chimney projecting scarcely 1-8th. I could not decide whether more than one bee was occupied in the construction, because they are so much alike; but there never have appeared two at the same time.' When the building was finished, it was left for the remainder of the day to consolidate, and it soon became quite hard and dry. Next morning, as soon as the sun was up, I found the laborer of the preceding day arrive, and in her arms a long slender caterpillar. She approached the open door or chimney, but did not rest on it, for while hovering on the wing she contrived to push the head of the caterpillar into the hole, and then gradually, and by peacemeal, to force in the whole body. As soon as this was fairly out of sight she took her departure, and in five minutes she returned with another victim. I counted seven of these caterpillars pushed into the same building. The eighth time she returned without a caterpillar, but with a load of clay, with which in an instant, she closed up the open door, and immediately began to lay a new foundation. This she finished before noon, and left it to dry for the rest part of the day. Next morning I saw her bringing the caterpillars, but did not remain to count them. I allowed the process to go on for four days, when with a sharp table-knife I removed the first nest from the wainscot, and found the ova hatched, and the caterpillars, in whose bodies they had been deposited, nearly all destroyed by the young grubs. In the second the ova had not burst, and in the third the cell was quite crammed with the still fresh bodies of the green caterpillars. I found in the huts that had not been disturbed, the wall broken on one side or other, and that when taken down they were quite empty. Here, then, we find the insect first preparing a prison for the caterpillars, in whose body she deposits her ova for the purpose of being hatched, and which bodies also supply the young with food until able to destroy the wall of the building and find nourishment elsewhere.—*Sir A Halliday's West Indies.*

A man set to watch a field of peas, which had been much preyed upon by pigeons, shot an old cock pigeon who had long been an inhabitant of the farm. His mate, around whom, he had for many a year cooed, and nourished from his own crop, and assisted in rearing numerous young ones, immediately settled on the ground, near him, and showed her grief in the most expressive manner. The laborer took up the dead bird, and tied it to a short stake, thinking that it would frighten away the other depredators; in this situation however, his partner did not forsake him, but continued day after day, walking slowly around the stick. The kind hearted wife of the bailiff of the farm at last heard the circumstance, and immediately went to afford what relief she could to the poor bird. She told me that on arriving at the spot she found the hen much exhausted, and that she had made a circular beaten track round the dead pigeon, making now and then a little spring towards him. On the removal of the dead bird, the hen returned to the dove-cot.—*Jesse.*

MARINE TEMPERANCE MEETING.

The following speech was made at a temperance meeting at the mariner's church in Portland, on Sabbath evening, April 23. We copy from the Mirror.

A noble ship of 600 tons was on her outward passage to India, with a valuable cargo of specie, and American goods. Before doubling the Cape, a suspicious vessel was discovered dead to windward, under a press of canvass bearing down upon the Indiaman,—the experienced eye of the captain instantly enabled him to determine that she was a small, tight schooner, an acquaintance with which would not be desirable. He had few arms, and although his crew were true as steel, they could not contend with a well manned pirate. The ship was therefore put away before the wind, and every rag of canvass packed upon her, that she could bear. The eye of the captain rested for a time upon his bending masts covered with canvass to the trucks,—was then turned upon his gallant crew, cool and collected, having entire confidence in his skill and courage,—and at last settled long and steadfastly upon the chase. She gains—she gains—and there are many hours yet of daylight. A ship has the advantage of a small, sharp craft with a flowing sheet,—but yet she gains. The danger is pressing, is imminent, and lo! a new and terrible enemy appears, far to leeward,—a black cloud rises slowly from the horizon, giving but too surely, an intimation of what may be shortly apprehended. The ship cannot shorten sail, for the chase will be upon him, and the captain's plan was instantly laid. Every man was ordered to his post,—the heavens grew more and more portentous every moment,—but the pirate did not start a tack or sheet, as the captain hoped she would, and allow him to gain a little before the hurricane came on. The wind freshens—the masts yield to the tremendous pressure which they have to sustain—the teeth of the stoutest seamen are set, firm in the apprehension, that they will go by the board. The steady eye of the captain is fixed upon them and upon the gathering tornado. At last it comes,—the ocean in the distance is white with foam, and he who was before so quiet and unmoved, is now animated to tremendous exertion. 'Let go all fore and aft' rung out clear and loud—'clew up and clew down'—'lay aloft boys, lay aloft,'—were orders which followed each other in quick succession, and were as quickly obeyed; the flapping sails are rapidly secured—the wind lulls—the tornado is upon them, taking them aback—the ship falls off,—she bends to the gale until her yard arms are in the waves,—she begins to move through the water with a constantly accelerated motion.

The Pirate, with the quickness of perception so common among men of their class, instantly comprehended his advantage. He was near two miles dead to leeward of the Indiaman, which made greater headway under bare poles than he did—the hurricane could not last long—he would therefore be close on board of her when it passed over, and she must then fall an easy prey to him.

The captain of the noble merchantman saw it all—there was but one fearful way of escape. He had a gallant and staunch ship under him—she had not yet sprung a spar, nor split a sail; he had an extremely valuable cargo, and his men, he could not see them strung up to the yard arm, on the principle that 'dead men tell no tales'—he therefore set his foresail and close reefed maintopsail, which urged his ship through the water with prodigious velocity. The little black Pirate saw the plan, and attempted to make sail, but all would not do—and he saw that his only chance of safety, was if possible to elude the shock, at the very moment of the expected concussion.

The ship came down upon him, with terrific precision. 'Hard to port!' shouted the pirate to his helmsman. 'Hard to port!' echoed the merchantman to his. One tremendous crash—one wild, frantic shriek of despair—and all was hushed in death.

Throughout all this scene, and the tornado,—in any other than a temperance ship, the crew would have had grog dealt out to them with a liberal hand. The captain under its influence would have lost that cool and resolute courage, so indispensable in that emergency, and the crew would have been incapable of executing with order, precision and despatch, their necessary duties.

BEAUTIFUL ANECDOTE.

In Mr Kilpin's school were two brothers, from 11 to 12 years old. One of these children had, after repeated admonition, manifested a determined obstinacy and sulky resistance. Mr K. told him that the result of such conduct would be a chastisement that would not easily be forgotten. He was preparing to inflict it on the still hardened child, when his brother (Paul) came forward and entreated that he might bear the punishment in place of his brother. Mr Kilpin remarked, 'My dear Paul, you are one of my best boys, you have never needed chastisement, your mind is tender, I could not be so unjust as to give you pain, my precious child.' The boy said, 'I shall endure more pain to witness his disgrace and suffering, than any thing you can inflict on me; he is a little boy, and younger and weaker than I am; pray, sir, allow me to take all the punishment; I will bear any thing from you. O do, sir, take me in exchange for my naughty brother!' 'Well, James, what say you to this noble offer of Paul's?' He looked at his brother, but made no reply. Mr K. stood silent. Paul still entreated for the punishment, that it might be finished, and wept. Mr K. said, 'Did you ever hear of any who bore stripes and insults to shield offenders, Paul?' 'O yes sir, the Lord Jesus Christ gave his back to the smiters, for us poor little sinners, and by his stripes we are healed and pardoned. O sir, pardon James for my sake, and let me endure the pain. I can bear it better than he.' 'But your brother does not seek pardon for himself, why should you feel this anxiety, my dear Paul; does he not deserve this correction?' O yes, sir, he has broken the rules of the school, after repeated warnings, you have said he must suffer; therefore, as I know you would not speak an untruth, and the laws must be kept, and he is sullen, and will not repent, what can be done, sir? Please to take me, because I am stronger than he.' The boy then threw his arms around his brother's neck and wetted his sulky, hardened face with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, his heart melted, he sought forgiveness, and embraced his brother. Mr K. clasped both in his arms, and prayed for a blessing on them through him, of whom it is said, 'He was wounded for our transgressions,' &c.

OLDEN TIMES IN MASSACHUSETTS.

In 1627, there were but thirty ploughs in all Massachusetts, and the use of these agricultural impliments was not familiar to all the planters. From the annals of Salem, it appears in that year, it was agreed by the town to grant Richard Huchinson twenty acres of land in addition to his share, on condition 'he set up ploughing.'

1630. A sumptuary act of the general court prohibiting short sleeves, and requiring the garments to be lengthened so as to cover the arms to the wrists, and required reformation 'in immoderate great breeches, knots of riband, broad shoulder-bands and thylee, silk rases, double cuffs and ruffs.'

1639. 'For preventing miscarriage of letters it is ordered that notice be given that Richard Fairbank, his house in Boston, is the place appointed for all letters, which are brought from beyond the sea, or are to be sent thither' or to be brought unto him, and he is allowed for every such letter 1d., and must answer all such miscarriages through his own neglect in his kind, provided that no man shall be obliged to bring his letter thither, unless he pleases.'

1647. The court ordered that if any young man attempted to address a young woman, without the consent of parents, or in case of their absence, of the county court, he shall be fined £ 4. for the first offence, £ 10. for the second, and be imprisoned for the third.'

1649. Matthew Stanly was tried for drawing in the affection of John Tarbox's daughter without the consent of her parents, convicted and fined £ 15.; fees two shillings and sixpence.—Three married women were fined five shillings each for scolding.

1653. Jones Fairbanks was tried for wearing great boots but was acquitted.

THE BEECH TREE, A NON-CONDUCTOR OF LIGHTNING.

Dr Becton, in a letter to Dr Mitchell of New-York, dated July 19, 1824, states that the beech tree (that is, the broad-leaved or American variety of *Fagus sylvalica,*) is never known to be assailed by atmospheric electricity. So notorious, he says, is this fact, that in Tennessee it is considered almost an impossibility to be struck by lightning, if protection be sought under the branches of a beech tree. Whenever the sky puts on a threatening aspect, and the thunder begins to roll, the Indians leave their pursuit and betake themselves to the nearest beech tree till the storm passes over; observation having taught these sagacious children of nature, that while other trees are often shivered to splinters, the electric fluid is not attracted by the beech. Should further observation establish the fact of the non-conducting quality of the American beech, great advantage may be derived from planting hedge rows of such trees around the extensive barnyards in which cattle are kept, and also in disposing groups and single trees in ornamental plantations, in the neighborhood of the dwelling houses of the owner.

A HAPPY MAN.

A zealous divine who had prayed earnestly that God would teach him the perfect way of truth, was directed, in a dream, to go to a certain place, where he would find an instructor. When he came to the place he found a man in ordinary attire, to whom he wished a good morning. 'I never had a bad morning,' replied the man. 'That is very singular; I wish you may always be as fortunate.' 'I was never unfortunate,' said he. 'I hope you will always be as happy,' said the divine. 'I am never unhappy,' said the other. 'I wish,' said the divine, 'that you would explain yourself a little.' 'That I will cheerfully do,' said he. 'I said that I never had a bad morning: for every morning, even if I am pinched with hunger, I praise God. If it rains, or snows, or hails, whether the weather is serene or tempestuous, I am still thankful to God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe that his will is always good, in whatever he does, or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God.'

'But what if God should thrust you down to hell?' 'I have two arms, *faith* and *love*, with which I would hold on to my God and Savior, and not let him go; and I would rather be in hell with God, than in heaven without him.' The divine, astonished at the man's answers, asked him whence he came. 'I came from God,' he replied. 'Where did you find God?' 'where I left the world.' 'Where did you leave him?' 'With the pure in heart.' 'What are you?' 'I am a king.' 'Where is your kingdom?' 'It is within my own bosom. I have learned to rule my appetites and passions; and that is better than to rule any kingdom in the world.' 'How are you brought into this happy condition?' 'By secret prayer, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have found him, and in him I have peace and rest.'

TRACTS FOR SPAIN.

A letter from Rev. R. Baird to the Boston Recorder, after presenting a cheering view of the operations of the Paris Tract Society, says; 'But interesting as the Tract cause is in relation to France, I look upon that portion of the Society's operations which relate to *Spain* with the deepest interest. Into that unhappy country it has hitherto been almost impossible to carry a single copy of the Sacred Scriptures. But now, owing to the dreadful civil war which is raging in the Northern Provinces of that country, a large number of Spaniards have come into the adjoining parts of France. And there is nothing to prevent them from receiving the Bible and Religious Tracts—And blessed be God, not a few have been distributed amongst them, and have been well received. In this work the excellent band of evangelical Christians at *Toulouse* have been very active. Probably there is no place in France which is blessed with a greater number in proportion to its population, of living, efficient Christians, than that southern city. Situated near the Spanish frontier, it has great advantages for operating on Spain. And it is hoped that the day is not distant when it will be possible to act more directly upon that country.'

MAGNITUDE OF THE FOREST TREES IN THE ISLAND OF SUMATRA.—'There is nothing more striking in the Malayan forests, than the grandeur of the vegetation. The magnitude of the flowers, creepers, and trees, contrasts strikingly with the stunted, and I had almost said pigmy vegetation of England. Compared with our forest trees, your largest oak is a mere dwarf. Here we have creepers and vines entwining larger trees, and hanging suspended for more than a hundred feet,—in girth, not less than a man's body, and many much thicker. The trees seldom under a hundred, and generally approaching a hundred and sixty to two hundred feet in height. One tree that we measured, was, in circumference, nine yards! and this is nothing to one I measured in Java.

The richer the nature, the harder and slower its developement. Two boys were once of a class in the Edinburgh grammar-school, John ever trim, precise and dux; Walter ever slovenly, confused and dolt. In due time John became Baillie John, of Hunter Square; and Walter, Walter Scott, of the universe. The thickest and completest of all vegetables is the cabbage.—*Frazer's Magazine.*

An avaricious man was one day accosted by his friend thus: 'I am about to make a journey; give me your ring; I will preserve it carefully, and when I look at it I shall think of you.' The miser replied, 'If you wish to think of me, you had better look at your finger, and then you will remember having asked me for the ring, and I refused to give it you.'

RICHARD FUSTIAN AND THE WIDOW BENTLEY.

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C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship,'* by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis,* by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

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